

# The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

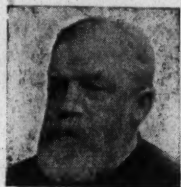
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## The Message of D. L. Moody

By Evangelist James V. Lamb  
Eldon, Missouri

(Preached at Conference on Revival and Soul Winning, Chicago Gospel Tabernacle, Thanksgiving Week, Tuesday, November 22, 1949. Mechanically recorded for THE SWORD OF THE LORD.)

"For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, ye and things which are not to bring to nought things that are: That no flesh should glory in his presence."—I Cor. 1:26-29.

Go back with me fifty-seven year ago. The city is the city of Chicago. The auditorium is filled. Over two hours ago the people began gathering for the special services conducted by D. L. Moody and Mr. Ira D. Sankey. Special streetcars and trains have been routed to the meeting. The time is seven-thirty. Promptly Mr. Moody steps behind the pulpit and, before the twelve thousand people that are gathered there, announces the first hymn of the evening. "We will sing page fifty-eight, 'Hold the Fort!'" Then, Mr. Sankey, behind the little organ, begins to play that new hymn that has just been written, "Hold the Fort, for I am Coming":

Ho! my comrades! see the signal  
Waving in the sky!  
Reinforcements now appearing,  
Victory is nigh.

"Hold the fort, for I am coming,"  
Jesus signals still;  
Wave the answer back to Heaven,  
"By Thy grace we will."

Mr. Moody watches the congregation intently. He cannot sing, but his heart sings with the congregation. He rises now and then to say, "Now, all the ladies sing."

Again he says, "Let the men sing." Then, he will rise and say, "Now we will have the choir, my choir, in the balcony to sing. The ladies and the men sing lustily. Hymn after hymn is sung. Finally, Mr. Sankey announces, "We will now

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Rev. James V. Lamb

## JESUS, THE SINNER'S REFUGE

By Evangelist John R. Rice

"And what will ye do in the day of visitation, and in the desolation which shall come from far? To whom will ye flee for help? And where will ye leave your glory?"—Isa. 10:3

Sinful man is by nature an arrogant creature. He is so proud and haughty that he is not willing to admit his need of refuge. The natural man is ashamed of his fears and hides them. He boasts of his self-sufficiency. That blasphemous poem, "Invictus," declares,

"I am the master of my fate,  
I am the captain of my soul!"

That is the cry of unregenerate men who are not willing to bow the knee, men who say, "We have no king but Caesar" (John 19:15), and "We will not have this man to reign over us" (Luke 19:14).

### I. There Is Much to Fear

We know that in the Garden of Eden there was perfect tranquillity of heart. Adam and Eve, the beautiful and pure, did never start with fear at an unexpected noise. There was never a haunting dread of what would come tomorrow. There was never the smiting of conscience with a gnawing anxiety that sin always brings, the inevitable fear of judgment and punishment. There was no fear,

I say, in the Garden of Eden.

But since sin entered into the world and made victims of the whole human race, all must deal with fear. We must face the fear of want and poverty, the fear of sickness, the fear of men and the fear of God. We must face the fear of death and the fear of judgment and Hell!

### I. Future Events

Every person must face day by day the alarming prospect of future events. These events he cannot even foresee. We travel blindly down a road that to unaided human sight is utterly dark. Countless perils are round about us. Today hundreds of people will suddenly die, unexpectedly, by accident or violence. Automobile wrecks, falls, explosions, heart attacks, or holdup—no reader can be sure that he is safe from sudden death or unexpected, terrible trouble. Man cannot foresee the bolt of lightning, the earthquake, the war, or the flood that takes its toll of loss and ruin and

death. A tight curtain is stretched before our faces across the future. How weak, how ignorant, how helpless is man who cannot see an inch before his face down time's pathway!

### 2. Evil Men.

All about us are evil and selfish men whose greed or anger may

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Evangelist John R. Rice

## THE COMING KING

AN EXPOSITION OF PSALM 2

By Rev. A. B. Simpson, D.D.

Founder of The Christian and Missionary Alliance

Why do the heathen rage, and the people image a vain thing?

The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying,

Let us break their bands asunder, and cast away their cords from us.

He that sitteth in the heavens shall laugh: the Lord shall have them in derision.

Then shall he speak unto them in his wrath, and vex them in his sore displeasure.

Yet have I set my king upon my holy hill of Zion.

I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee.

Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.

Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.

Be wise now therefore, O ye kings: be instructed, ye judges of the earth.

Serve the Lord with fear, and rejoice with trembling.

Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little.

Blessed are all they that put their trust in him.

The Messianic character of this Psalm is established beyond all others by the frequent references to it in the New Testament, in direct connection with the Lord Jesus Christ. To none but Him could its strong language be applied without the wildest extravagance. It contains three striking pictures.

### I. The Earth Picture

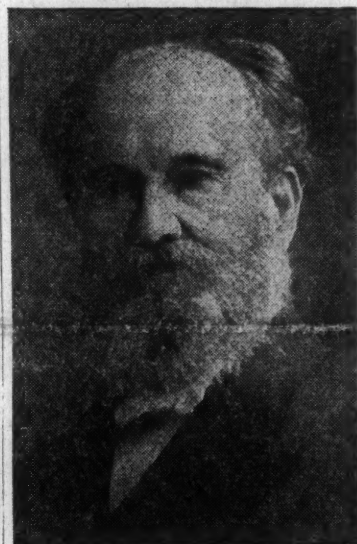
It is a vision of the world in rebellion against God and His Son, Jesus Christ. The first element in the picture is the restlessness of the nations. Why do the heathen rage?"

To the Psalmist's mind, humanity is like a heaving ocean, like a troubled sea which cannot rest. The stormy deep is frequently employed as a symbol of human passion, and of the troubled, restless masses of humanity. Along with this the Psalm expresses the idea of vanity, of unrest and strife. "why do . . . the people imagine

a vain thing?" They are like the ocean, ever fretting but never accomplishing anything but its unrest, beating against the shore in futile rage, and rolling back again into its own restless tides, rising and falling, but never any fuller.

"Vanity of vanities" indeed. Oh, how little has come out of all the world's ambition and mighty endeavor! What is Pharaoh today but a withered mummy in a glass case? What is Caesar but a particle of dust that makes up old Rome? What has become of Nebuchadnezzar's grandeur or the

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Rev. A. B. Simpson

## Last Call For Special Offer

Special Subscription Offer, \$1 for 8 Months,  
Closes February 1, Hurry!

This is the last announcement to be made in THE SWORD OF THE LORD of the special subscription offer which has been in force for some weeks. On February 2 the subscription price of THE SWORD OF THE LORD will go back to the regular \$2 a year (Canadian and foreign subscriptions, \$2.50 per year). Our special offer until February 1 makes THE SWORD OF THE LORD available 8 months, 35 weeks, for \$1 (Canadian and foreign, 6 months for \$1). With \$10 worth of subscriptions, you may have free without extra cost the new big 441-page book, THE POWER OF PENTECOST, OR THE FULLNESS OF THE SPIRIT, by the editor, which is creating a tremendous sensation.

For two 8-month subscriptions at \$1 each, or for one 16-month subscription for \$2, you may have your choice of the following premiums:

79-page pamphlet, SPEAKING IN TONGUES, by John R. Rice;

Or the Precious Promise Box of 200 cards, each with a favorite Scripture verse and a poem, to be used for devotions or Scriptural memorization;

Or a beautiful Christian calendar with twelve beautiful scenes, one for each month and suitable to the seasons, each with an attractive Scripture verse.

For \$16 worth of subscriptions you may have free THE POWER OF PENTECOST, SPEAKING IN TONGUES pamphlet, the Precious Promise Box, and the Christian calendar.

Mail Your letter by February 1.

To take advantage of this special offer, your letter should be mailed and postmarked not later than February 1. Be sure to get your subscriptions in your local post office by that time. Just so your letter is postmarked not later

than midnight, February 1, this special offer holds good.

Again we remind you, this is the last time we will announce this special offer in THE SWORD

(Continued on page 2)



## Last Call For Special Offer

(Continued from page 1)  
OF THE LORD.

We have had a tremendous response already to our subscription offer. This is written Friday, January 13, about two weeks before you will receive the paper. Already we have received more than 37,000 paid subscriptions. We have given about 1,400 copies of the book, *The Power of Pentecost*, as premiums. Thousands of people have sent two or three or four subscriptions at the special rate of \$1 for 8 months and made a fine saving on the subscriptions, though they did not get the premium book. Many are now getting the smaller premiums for two subscriptions each. We thank God for the loyalty and good will of all of you who have helped us in this subscription campaign. It will be three weeks yet before we can announce exactly how many subscriptions will have come in during this special subscription campaign, but we thank God for a wonderful and glorious success.

### Did You Get a Letter From Me?

Have you received a letter from me, the editor, pleading with you to do your bit and send subscriptions? I beg you not to disappoint me. I think the Lord will be greatly pleased to have us reach 75,000 paid subscriptions after the last expired subscriber has been removed from our rolls. We hope you will help us, first, for Jesus' sake and the good that you can do by sending subscriptions. Second, we feel it would do great honor to the memory of D. L. Moody who died fifty years ago December 22, and would greatly help the cause of evangelism. And last of all, it would greatly hearten this editor, the forty-five workers in the *Sword of the Lord* office, and our friends everywhere to reach this great goal. So won't you please strain a point and send as many subscriptions as possible, and at once? Send ten subscriptions if possible. Some should even send *THE SWORD OF THE LORD* to every family in your church. Some should send a check for \$100 to pay for subscriptions to 100 preachers (we have the names if you do not). But if you can't do that, you can at least send 8-month subscriptions to two families for \$1. Or perhaps you ought to extend your own subscription 16 months for \$2 or 24 months for \$3. I know you do not mean to fail us in this triumphant closing of the subscription campaign. Just make sure that you do not postpone it nor neglect it until the time is gone! Will you get your subscriptions and mail at once, at least by February 1?

### Thousands Must Renew or Miss THE SWORD OF THE LORD

February 1 we will drop from our rolls every subscriber not paid up to date or beyond. We do not keep on our subscription roll delinquent subscribers. With thousands of you, we have given a few week's leeway so you could renew at our special rate. We advise every subscriber to check the address label on your paper and see the expiration date there. If the number ends in 1949 and you have not renewed within the last month, then your subscription has expired and you will be definitely dropped from the rolls. If the figures on your address label say "1-50," then you are paid up only through this month, January, 1950, and should renew at once.

### Do it Carefully; Save Mistakes and Trouble

If you will observe the following

#### THE SWORD OF THE LORD

Entered as second-class matter at the post office at Dixon, Illinois, under the act of March 3, 1879. Send all correspondence to the publication office, 129 West Sixth Street, Newton, Kansas, or to 214 West Wesley Street, Wheaton, Illinois.

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EVANGELIST JOHN R. RICE

D.D., LIT.D.  
EDITOR AND PUBLISHER

EVANGELIST BILL RICE

ASSOCIATE EDITOR

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rules, it will save work, save mistakes and expense:

1. When you renew your subscription, give your name as it was on your address label and mark "renew." If you have changed addresses, give both the old and new address.

2. Write or print names and addresses carefully and in full. You may use coupon in last week's *SWORD OF THE LORD*, or use any plain paper.

3. Mark each subscription "new" or "renewal."

4. If you send ten subscriptions or more and want the big book,

*The Power of Pentecost*, say so, and TELL WHERE TO SEND IT.

If you send two or more subscriptions, be sure to say which premium you want—whether the pamphlet on Tongues, the Precious Promise Box of 200 Scripture cards with poems, or the Christian calendar. Remember, you may have any one of these latter three premiums for two subscriptions at \$1 each, but to obtain the big book, *The Power of Pentecost*, you must send ten subscriptions.

5. Address all letters and subscriptions to *Sword of the Lord*, 214 West Wesley Street, Wheaton, Illinois.

6. Have your letter mailed so it is postmarked not later than midnight, February 1, Hurry! Hurry!

## The Message of D. L. Moody

(Continued from page 1)

sing, "When the Mists Have Rolled Away." With his clear, deep voice ringing out over the audience, he leads the congregation for about one-half hour. After a solo by Mr. Sankey, Mr. Moody reads and preaches from the text that I have used this morning—I Corinthians 1:27, 28:

"But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are."

Mr. Moody stands straight to his five foot nine inches. For a man of fifty-five years of age and who weighs 280 pounds, he seems very energetic. For over forty minutes he pours forth the gospel in the power of the Holy Spirit to this vast audience of twelve thousand people.

The service I have described was imaginary, but the facts are real.

During Mr. Moody's lifetime he preached to over 100 million people. It is said that if all the meetings of D. L. Moody were connected together it would equal a revival meeting twenty-five years in length, running day and night. Most of his ministry he preached an average of four to six times every day!

I have found in a study of D. L. Moody's life that two things stood uppermost in his ministry: the power of God to save souls, and the power of the Holy Spirit on the believer for soul winning.

In thinking this morning about "The Message of D. L. Moody," I would like to divide it under three different headings: First of all, The Background of D. L. Moody's Message; then The Basis of D. L. Moody's Message; and lastly, The Burden of D. L. Moody's Message.

When Moody was asked one time how many souls he had saved in his revivals, he made this statement: "I don't know. I am glad that I don't have to keep Gabriel's record." This remark was characteristic of Moody.

### The Background of D. L. Moody's Message

Mr. Moody's background can be told in very few words. Now, I do not mean to emphasize the background and say that it was the cause of his success. Whether a man is rich or poor; whether a man is high or whether a man is low; it still takes the power of God! Environment is important, but not the most important. I give the background simply to acquaint you with the life of D. L. Moody.

In characteristic Moody manner, Moody said of his life, "Some day you will read in the papers that D. L. Moody of East Northfield is dead. Don't you believe a word of it. At that moment I shall be more alive than I am now. I shall have gone up higher, that is all—gone out of this old

clay tenement into a house that is immortal, a body that death shall not touch, that sin cannot taint, a body like unto His own glorious body. I was born in the flesh in 1837. I was born in the Spirit in 1856. That which is born of the Spirit will live forever."

These words of D. L. Moody are his autobiography condensed into a few sentences. Between his birth in the flesh, February 5, 1837, until his departure to be with Christ, December 22, 1899, there was crowded into this man's life more than befalls ten average men. Back of this humble nineteenth century evangelist, many, many people found the Lord Jesus Christ through his messages.

Moody said one time concerning his background and ancestry, in a joking way, "Never mind the ancestry. A man I once heard of was anxious to trace his family back to the Mayflower, and he stumbled over a horse thief." Many people sometimes heard Moody make that statement, and they thought that, perhaps, his ancestry was not anything to brag about, but he did have a noble ancestry. His ancestors came from England in 1633 and settled at Roxbury, Massachusetts. Isaiah Moody and his sons came to Northfield at the beginning of the nineteenth century. The eldest son of Isaiah was Edwin, the father of D. L. When Edwin was twenty-eight he married Miss Betsy Holton, age twenty-three. Edwin was a brick mason by trade.

After about nine years of their married life and five children, D. L. Moody was born, the sixth child, into the home. Five years roll swiftly by; D. L. Moody is now in school. Everything is going well, but tragedy is about to come. While out working, D. L. Moody's father, Edwin Moody, was seized by intense pains or what he thought was acute indigestion. He came back home and laid down on the couch. The mother went out to another room. When she came back into the room she found Edwin kneeling by the couch, dead, as if in prayer. He had gone out into eternity. The little home was left in very embarrassing circumstances. The creditors came and took everything. They even took the stove wood. Uncle Cyrus Holton had to come and cut stove wood in the middle of the winter for the little family.

A Unitarian minister in the town was very friendly to them and helped the little family. D. L.'s mother was a Unitarian. (Years later Mrs. Moody was converted under her son's preaching!) She trained the children in the fear of the Lord. She was very strict on Sabbath observance. Throughout his life D. L. Moody would never ride a streetcar on Sunday. He would walk. He would never buy a newspaper on Sunday in Chicago or any place. He always believed in observing the Lord's day. He would never eat in a restaurant on Sunday.

His boyhood days—in giving the background of his message—were similar to those of other boys. He

was always fond of practical jokes. He liked to work a little, but like most boys, he did not do the work very well. He said of himself one time, "I hoed so badly that I had to put a stick in the ground at night so I could tell where I left off the next day." He quit school at about sixteen years of age, after finishing the fourth or fifth grade. His education was very meager.

In February, 1854, shortly after his seventeenth birthday, D. L. Moody decided to go to Boston to work for his uncle. Just before he left, he said to his brother, "I'm sick and tired of the farm." ("Sick and tired" was a characteristic remark of D. L. Moody all his life.)

He went to work for his uncles in Boston, but they gave him the job on the condition that he attend the Mt. Vernon Congregational Church every Sunday and attend all the young people's meetings. He was assigned to a class taught by Edward Kimbell, and was in this class for about a year before Mr. Kimbell felt a burden for his soul and came one day to the shoe store where he was working. In the back of the shoe store, this man of God laid his hands on D. L. Moody's shoulders and pled with him to accept the Lord Jesus Christ as his personal Saviour. There in the shoe store, working for his uncles, D. L. Moody was converted. When young Moody appeared before the men of the church to be taken into the membership of the Mt. Vernon Congregational Church, they said his Bible knowledge and testimony of conversion was so weak that they would have to postpone it for about a year. After several months' time, he appeared before the committee again and was accepted. Shortly after his conversion he decided to go "west."

He started "west" to Chicago on one of those little old trains that went about seven or eight miles an hour. When he came to the wonderful city of Chicago, he wrote back to his mother and said, "I'm going to get rich here." He went out for money-making in a big way, and did make money. He got a job in a shoe store, and later went out on the road as a "drummer" or salesman. He was making money and working for the Lord, too. More and more his love was for souls, and less and less for shoes. He had \$8,000 saved, but his heart was not in his business; God was calling him for His service. On the train coming back to Chicago in the spring of 1860, Moody said, "I decided to give God all my time."

In Chicago Mr. Moody had

### MAKE VACATION PLANS NOW!

**SWORD Conferences on Revival and Soul Winning**  
**Ideal Rest and Spiritual Refreshing for**  
**Christians and Christian Workers**  
**By the Editor**

Four splendid conferences on revival and soul winning, to be sponsored by *THE SWORD OF THE LORD*, are planned for this summer. They are as follows:

Lake Arrowhead, New York, June 25-July 2.

Lake Louise, Toccoa, Georgia, July 10-16.

Cedar Lake, Indiana, July 16-23. Siloam Springs, Arkansas (Baptist State Assembly Ground), August 6-11.

At all of these great conferences, eminent soul winners, mighty preachers, will be heard. There will be sweet singing, wonderful fellowship, times of prayer and waiting on God, and there will be deep study of the Word of God. There will be instruction in soul winning, there will be help on the fullness of the Spirit, planning for revival, hindrances to prayer and many other subjects which deal with bringing about a revival in the hearts of God's people, and with soul winning.

#### Great Programs

The following speakers are planned for these conferences: Dr. Bob Jones, Sr., founder of Bob Jones University, evangelist for fifty years; Dr. Lee Roberson, president Tennessee Temple College and Seminary, Chattanooga, pastor and marvelous soul winner; Dr. Joe Henry Hankins, of Little Rock, Arkansas, anointed evangelist; Dr. E. J. Daniels, Spirit-filled evangelist of Orlando, Florida; Evangelist Rolfe Barnard of Win-

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begun his first Christian work. In 1856 he attended the First Baptist Church in Chicago one day and met the girl of his dreams. Her name was Emma Charlotte Revell. She was thirteen years of age when they met. They went together for a few years, until D. L. Moody was twenty-three, and she was seventeen, and then became engaged. He announced it in this way at a mission where they were both teaching a Sunday School class (I thought it was very humorous): "I have just become engaged to Miss Emma Charlotte Revell. Please don't count on me to see the girls home from meetings any more." With that he sat down.

Mr. Moody and Miss Emma Charlotte Revell continued their active work in the Sunday School. While he was in Chicago, he helped with the organization for the International Sunday School lessons. He helped in early Y.M.C.A. work, raised a good part of the money for Chicago's first Y.M.C.A. building. At that time, it was a soul-winning work, a Bible study work where they really did evangelization. What a pity that the Y.M.C.A. of today is a far cry from the Y.M.C.A. of D. L. Moody's day. D. L. Moody, in his lifetime, was responsible for building three Y.M.C.A. buildings in Chicago. One time out of his own love offerings he gave \$40,000 to the Y.M.C.A. work to help build a building.

While he was in Chicago, Moody worked with the soldiers during Civil War. Sankey volunteered for combat, but D. L. Moody enlisted in the "Christian Commission," similar to our Chaplain's Corps now, but no definite salary or commission. While he was here in Chicago, Moody conducted—now think of it—1,500 services at Camp Douglas nearby Chicago. D. L. Moody went right to the front with the soldiers. He was in the Battle of Pittsburg Landing, working with the soldiers, leading them to Christ. He was in the Battle of Shiloh, the Battle of Ft. Donaldson, the battles of Nashville, Chattanooga, and Murfreesboro.

While we were in Murfreesboro, Tennessee, in a revival just a few weeks ago, we saw where the battle of Stone River was fought. So many were killed that this

(Continued on page 3)

ston-Salem, North Carolina; Dr. Bob Jones, Jr., president Bob Jones University; Evangelist James V. Lamb, Eldon, Missouri; Evangelist Bill Rice, associate editor of *THE SWORD OF THE LORD*; Evangelist John R. Rice, the editor and others.

Remember that there will be about five messages a day in each of these summer conferences. The afternoons will be left open for recreation, rest, study, prayer and fellowship. In every case there will be the finest surroundings conducive to vacation. Pleasant rooms, comfortable beds, good meals, with finest opportunity for recreation, including swimming, tennis, golf, fishing, shuffleboard, and so forth.

Experience in the past proves that Christian workers who attend these conferences go back to their homes greatly refreshed and filled with the Spirit of God. A letter today from a pastor tells of many people saved in these months since he attended a great conference on revival.

Make your vacation plans now! Full details will be given in *THE SWORD OF THE LORD* soon for each conference. Expenses will be specially moderate at Siloam Springs conference, and there is equipment to care for some twelve hundred people.

For further information write Dr. John R. Rice, Editor of *THE SWORD OF THE LORD*, 214 W. Wesley, Wheaton, Illinois.

### HEAR RADIO PROGRAM

by George E. Bolen, Lexington, Tenn.  
On Radio Station XERF 1570 on Dial, every Sunday night 6:45 Central Standard Time. On XERB 1090 on Dial, every Sunday night 8:30 C. S. Time.

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## The Message of D. L. Moody

(Continued from page 2)

little river literally "ran red with blood." Mr. Moody became ill with the flu while he was in Murfreesboro working with the soldiers in that very heated battle where hundreds of men were killed.

The next phase of Mr. Moody's life is his visit to England in 1867. In England he met Henry Moorehouse. It was through Mr. Moorehouse that D. L. Moody's love for the Word deepened. He returned from England with a dearth of soul and a thirst in his soul for something that was lacking in his ministry. In 1869, two women came to him after a meeting here in Chicago—one, Mrs. Cooke, the other Mrs. Snow. They told him they were praying for him that he might be baptized with the Holy Spirit! He was irritated; after all, wasn't his work in the Illinois Street Church going very well! Wasn't his ministry everything that it ought to be? But deep down in his soul—even though he never told anyone—there was a longing for something that was lacking. His soul hungered until July, 1872, at thirty-five years of age, D. L. Moody received the baptism with the Holy Spirit. But that is another story, which we will tell a little later.

In 1873, he went to England again. There in England, God blessed with many souls and great crowds; the great revival meetings of England broke out. Moody's expenses to England were paid by the royalties on the hymn-book that he and Sankey had published. But after July 1, 1873, all the royalties went into religious work. D. L. Moody and Ira Sankey could have collected, morally speaking, every cent from those song books, without any question whatsoever, but they decided to give it all back into the work of the Lord. To give you some idea of how much it amounted to, shortly after they surrendered the money from the royalty, for six months, the royalty would have paid \$2,792.

In August, 1875, they returned to Chicago from England. The days in the Chicago church and the pastorate were now over. Moody felt that his mission now, in 1875, was to be a world mission of evangelism. He went back to Northfield for rest and study. There in Northfield, every summer, he said that "he tuned his sword" and "tuned up his arrows" by reading the Bible through.

"What kind of man was Moody? What did he do when he was not in revivals?" These questions are often asked. I will give a few pictures of Mr. Moody so that you might get a picture of this great evangelist at home with loved ones. Mr. Moody loved nature. Each summer he had a three-acre garden. He watched this garden with great interest, often tending it himself, as he liked to work with the horses anyway. We might say here that Moody always had the finest horses that he could obtain. Mr. Moody often said that he did not need all the vegetables from his garden, but it was his hobby. He got great pleasure from driving around in his one-horse shay, giving corn, beans, and tomatoes and other vegetables to all his neighbors.

Some of the favorite foods of D. L. Moody were apples, ice cream, and pork and beans. It is said that Moody would come home and his wife would open up a can of pork and beans, and he would eat them with relish. He loved to drink ice water. His doctor said that was one of the causes of his heart attack later on, when he

finally succumbed to a heart attack.

Mr. Moody loved children and usually had them around him. They also enjoyed Mr. Moody's company. He spent many lonely hours away from home and children, so it was a special enjoyment to be home every summer for a few months.

Then, we find not only that Moody had an illustrious background, but Moody's message was endowed with a supernatural character and not a natural one. His success cannot be attributed to a natural background. His success could not be attributed to education or environment. His success came because he preached the Word and was endowed with the power of the Holy Spirit.

### The Basis of D. L. Moody's Message—the Bible

The basis of Moody's message was the Bible. In 1867, when he was feeling that his ministry was lacking something, he went to England and met Henry Moorehouse. Henry Moorehouse said to D. L. Moody, "You are sailing on the wrong 'tack.' If you will change your course and learn to teach God's Word instead of your own, He will make you a great power." Moody said, "You must have studied many books to come by your knowledge of the Bible." Moody then asked Henry Moorehouse, the great English Bible teacher, for a course of study, but Moorehouse replied, "I am a man of one Book. If a text of Scripture troubles me, I ask another text to explain it. If this will not answer it, I carry it straight to the Lord."

From this time on, after his contact in 1867 with Henry Moorehouse, Moody's preaching changed. Up until that time it was exhortation. Moody preached well before, but now his sermons were filled with God's Word. He became a man of the Book!

He came back from England to Chicago in that hot summer of 1871 to preach the Word. He began his famous series of lectures on Bible characters—Abraham, Moses, Daniel and David. (These are all printed now in the Moody Colportage Library.) He preached the Word, and with chastened heart saw the Word honored. Three thousand people jammed Farwell Hall here in the city of Chicago after he returned from England and was preaching the Word. Then, one night as he was preaching and about to give the invitation, he told the audience assembled in Farwell Hall, "I want you to think over what I have said tonight, and I want you to think about accepting Jesus Christ as your personal Saviour," and dismissed them. Outside, the fire engines were racing down the streets. The fire bells were clanging. The great Chicago fire broke out that night. D. L. Moody said later he made the biggest mistake he ever made in his ministry; preaching a message on the plan of salvation and turning that audience loose to go out in to the night. Several hours later when the fire was brought under control, 2,100 acres of the city of Chicago had been burned over. Seventeen thousand, four hundred fifty buildings had been destroyed. Moody's now home that had just been given him had been destroyed. The church building that he had built was destroyed; this was the year of chastening for D. L.

He went to Brooklyn shortly after the fire to hold a revival meeting in a mission that had been established by Theodore Cuyler. He started back to his old style preaching, he tells us in one of his books. The blessings of Heaven did not come. The crowds began to diminish. Finally, one night he preached to eighteen people in the city of Boston. He went home with chastened heart, and prayed, "O God, if you will give me another chance, I'll go back to preaching the Bible again." Moody came back after weeping and

agonizing in his room, and gave another Bible message and the revival fires broke out.

He was invited to Philadelphia to hold another revival. God began to bless him with marvelous blessings when he returned to Bible preaching.

A new Moody walked down Wall Street in New York one night. He was preaching the Word, but still he was not satisfied. A hunger and thirst was in his soul for the power of the Holy Spirit. Suddenly on the street he was filled with the Spirit. So overwhelming was his baptism of power, he had to run to a friend's home and pray for God to stay. His power, Moody went forth to preach the Word with new power, and with the marvelous blessing of God attending him. Where souls were saved by tens before, they came now by scores and fifties. He preached the same sermons but now with a new anointing. The hunger of his soul had been met, at thirty-five years of age in July 1872, when he was filled with the Spirit.

How did D. L. Moody prepare his sermons? What did he preach about? Were his sermons Bible and Christ-centered?

Moody had some large Manila envelopes, four hundred of them to be exact, and everytime he got an idea, he would write it down and put it in an envelope. He would put down on pieces of paper quotations he had heard, and then assemble them under different headings in these Manila envelopes.

I made a survey of the sermons that he preached in the Boston, New York and Chicago revivals, and from thirty sermons gleaned the following facts now given about the basis of his revival sermons.

The Bible references that he used in these thirty sermons averaged one hundred for the thirty sermons. He used boyhood and personal illustrations twenty-three times. He used revival stories forty-four times. He used historical references ten times, contemporary references thirty times, references to his European trips twenty-seven times, newspaper references four times, twelve references to every day life and nine references to Civil War life. We can see his preaching was Bible preaching! One hundred different Bible references as compared to the next highest number of references which was forty-four. These other references are legitimate to use, but the point is, Moody quoted and used the Word more than other references. (Many people think that an evangelist is somebody who just takes a text and slings a bunch of stories together. D. L. Moody was oftentimes accused of this, but from an actual count of thirty of his revival sermons he used in practically every revival, one hundred different references contained in these sermons show that he referred to the Bible and used Bible illustrations.)

His sermons were built on the Scripture-proof method. He would take a text and explain it—then take another Scripture to support each point of his sermon. When Moody passed on, he left over twenty Bibles that he had worn out during his preaching. We have here in concrete form evidence that the basis of D. L. Moody's message was the Bible.

### The Burden of D. L. Moody's Message

Now, what did he preach about? What was the burden of his message?

He had a large library, but there were three books that he used more than any others: Cruden's Concordance, the Topical Textbook and the Bible. He said that when he met a preacher, he would "pump" him. He would say to every preacher he met, "What do you think about this text? What do you think about that? Have

you got any new ideas?" Thus he would "pump" every preacher.

He had a large library, contrary to what a lot of people think. He arose early every morning around four or five o'clock, when he was at home in Northfield, and to pray and to read.

Moody had four hundred envelopes with potential sermons. All of his ministry he had one hundred sermons he preached occasionally. He had thirty sermons that he preached all through his ministry: four hundred, a total; one hundred that he used now and then; and thirty that he used in all the great revivals in which he preached.

One man of the time said that when D. L. Moody stood up, he stood up behind that desk with the book of God in front of him, and with machine gun rapidity, began to pour out the text and pour out the Bible on the congregation. That was exactly D. L. Moody's style. He had a rate of speech of 230 words a minute. The average preacher preaches 175 words a minute. D. L. Moody preached 230 words a minute and when he was in New York City he preached so fast it took four reporters to take down the sermons.

Spurgeon remarked one time when someone spoke about how fast Moody talked, "I thank God that there is one man in such hot haste to get out the gospel to the people that he does not stop to pronounce every syllable of every word."

Moody's grammar had "done" for "did"; "come" for "came"; and ain't and can't and comin' and goin'; but still got out the Word, anointed by the power of God. He never pronounced Daniel with more than one syllable. Dr. George Pentecost said of Moody, "Any man who can pronounce Jerusalem and Israel with two syllables can do anything."

Everything to D. L. was intensely real. Elijah and Noah and Daniel were real. It is said that one time when he was preaching in England on Elijah, he had several members of Parliament there—several of the lords—and describing how Elijah was taken up into Heaven he became so descriptive and so empowered by the Spirit of God that one of the lords of Parliament jumped out of his seat and looked up in the air because he actually believed that Elijah was ascending up into Heaven. This actually happened in England; so vivid and so real did D. L. Moody describe the ascent of Elijah that this man jumped up out of his seat.

The favorite verse of Scripture of D. L. Moody all through his life was John 5:24: "Verily, verily,

### BOOKS — BIBLES

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I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."

In his revivals, he usually preached one week on the Holy Spirit. Every sermon for one week he preached on the Holy Spirit. He preached on the blood; he preached on grace and the new birth; he preached on restitution; he preached on resurrection, on confession, on Heaven, on Hell and on love. Many people have gotten the idea about D. L. Moody that he did not preach on sin. I have actually heard people say that D. L. Moody's sermons were all love sermons; but that is not so. D. L. Moody preached sermons on temperance; he preached and attacked the liquor traffic. D. L. Moody usually had one service during his meeting for harlots. Those women of ill fame were invited to come. He preached on prostitution. He preached on the theater; he preached on cards; he preached against tobacco; he preached against adultery; he also attacked the lodges. His church, the Illinois Street Church, would not admit members—it was in the constitution—who belonged to a lodge.

The purpose of his sermons was to get decisions. He believed in a public invitation for sinners to come and accept the Lord Jesus Christ, and I quote him on this point: "We have seen some good ministers, Holy Ghost men, who seem to fail in bringing them to a decision. They preach powerful sermons, dismiss the congregation and the Devil is outside to take away the seed. I think we had better strike while the iron is hot . . . It seems to me the most powerful preachers in the country lack right here . . . When we preach the gospel, let us look for the fruit right then and there. That will meet these cavilers that are bringing the charge that our work is spasmodic." And this was spoken in 1888, just a few years before his death. Moody's purpose in preaching was to get people saved. Moody's purpose in preaching was to get Christians to live right. Moody's purpose in preaching was to have the power of God come upon the congregation that they might go out and win souls. I pray that during these days

(Continued on page 4)

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## The Coming King

(Continued from page 1)

very site of his splendid city? Well might the great Frenchman say as he gazed on the splendid pageant of the review of the Grand Army under the Pyramids, "Nothing is lacking here, nothing but permanence." Oh, how the smallest fragment of all that which came from God lives in immortal glory while the mightiest monument of human greatness passes away in oblivion!

Pharaoh is gone, but Moses remains. Nero is forgotten but Paul is more illustrious today than when he died under Nero's hand. Nebuchadnezzar is but a dream, but Daniel's prophecies are only today reaching their grandest fulfillment. Pontius Pilate and Tiberias Caesar have disappeared, but Jesus Christ, their contemporary, is rising every day, every century, into still more prominence.

On the front of a Mohammedan mosque, centuries ago, was traced in gilt letters the name of Mahomet, but underneath the plaster that bore the inscription, the Christian architect secretly cut in the solid stone the name of God and a verse of His holy Word. This was the verse: "His kingdom in an everlasting kingdom and his dominion endureth to all generations." Ages passed on, the superficial stucco crumbled from the front of the mosque and left the stone work exposed to view, and then the inscription of God's holy Word came out in all its bold relief. Today it stands before the eyes of every passer-by a memorial of the imperishable glory of the things of God, and the transitoriness of all man's boastful pride. How vain, how transient, how futile all the selfishness, the ambition, and the strife against God!

But the figure tells not only of the restlessness and vanity, but also of rebellion. "The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us." This is the spirit of lawlessness which in every age has resisted the authority of God and is culminating today, as never before, in a thousand forms of license and lawlessness, and which is to reach its full development in the coming of the Lawless One. We see it in its most extreme forms in the anarchy and socialism of our age and the revolt of men against every form of government and religion.

We see it next in the democratic tendencies of our time. We see it in the bold antagonism of many to the authority of the Christian religion, and the popular demand for a freedom that ignores the Sabbath day, the laws of marriage, and even the restraints of morality sometimes. We see it in the insubordination of the young, the precocious freedom of the children of our land, the dissolution of parental authority and control, and the irreverence of self-will of the young.

We see it in the spirit of free-

dom that is entering the Church of Christ, lowering the standard of Christianity, the spirit of compromise with the world, the laxity of Christian life, the rejection of the authority of the Scriptures, the tendency to reduce even God's Word to the standard of human reason, the refusal of the human heart to submit to God's requirements of personal holiness on the part of His people, the ungodliness and unrighteousness of professing Christians and the refusal to believe that God requires personal holiness on the part of all who claim to be His people and his followers. We see the two classes even in the Church of God: those who accept God's holy will in all its requirements, and those who do that which is right in their own eyes.

The age is rapidly drifting into the license and lawlessness, and we need not wonder at the bolder forms that the daring infidelity and wickedness assume, defying the very authority of heaven and claiming that man is able to be a God unto himself. We shall yet see greater things than these. The world is hastening to its Armageddon, "to the battle of that great day of God Almighty."

### II. The Heaven Picture

How different is all on the heaven side!

1. How calm and tranquil is Jehovah amid the raging of His foes! He "sitteth in the heavens." He is not agitated, He is not oppressed. He is not even doing anything, but calmly waiting till they have spent their force in vain, like the fretting billows against the rockbound coast.

2. He despises all their petty and futile hostility. "He that sitteth in the heavens shall laugh: the Lord shall have them in derision." How foolish must seem to Him all the efforts of His enemies to defy Him! How ridiculous the attacks of infidelity upon the Bible, and how vain the fiercest assaults of human and hellish hatred against the cause of Christ! How God loves to confound His enemies by little things, and to laugh to scorn their vain attempt to resist Him.

Once in England, it is said, a bold and blatant infidel had amused and overawed a crowd by his defiance of God to strike him dead; and after again and again appealing to heaven to prove if there was anything in Christianity, without any apparent effect, he turned to his audience and ridiculed the God who was powerless to harm him. Some was influenced by his audacity, but God was waiting. On his way home, apparently in good health, he suddenly fell from his horse, and in a few moments expired. A medical examination was held, it was found that the cause of his death was a little insect no longer than a sand fly, which he had inhaled. This smallest of insects was sent against him to show how contemptible all his strength and opposition were, and how easily God

could confound and destroy him by the feeblest of His creatures.

So again and again, has God turned into contempt the wrath of His enemies. The very place that was once used as a meeting place for infidels in London became an office of the British and Foreign Bible Society, and the very arguments that infidelity has turned against Christianity have been found afterwards to be the strongest evidences of the truth of the Bible.

3. At length God's hour will come, and His mighty voice will speak in anger and His glorious arm be raised in judgment. "Then shall he speak unto them in his wrath, and vex them in his sore displeasure." God's judgments have already fallen upon a sinful world, and the vials of His wrath are now preparing for the days of tribulation. So daring has human wickedness become and so audacious human pride, that

"The purging fires must soon begin, And judgment end the curse of sin."

4. God's supreme remedy for the evils of humanity is His own dear Son, Jesus Christ. Not judgment, but Jesus is the provision of heaven for rebellious men. So we come to

### III. The Christ Picture

1. We see the divine King. "Thou art my Son; this day have I begotten thee." Earth's true King is no less than God's eternal Son. That which should be recognized as the height of honor has been the one object of the world's fiercest opposition. The Lord's parable has been fulfilled. "Last of all he sent unto them his son, saying, They will reverence my son. But . . . they said . . . This is the heir; come, let us kill him, and let us seize on his inheritance." But He shall have His inheritance in this little world, the high and eternal honor of having as its King the Creator of all the worlds and the highest of all beings.

2. He is the King of Zion, the King of Israel Himself. On the cross the inscription was by the order of an overruling providence: "THIS IS JESUS THE KING OF THE JEWS," and this shall yet be verified in the fulfillment of history. Christ is the only living heir to David's throne, and on that throne He shall yet sit in glory and majesty.

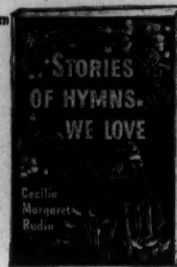
3. He is the King of His Church. Men have tried to govern the spiritual kingdom of God, but Christ is the only Head of His Church, and all her work and worship should be subject to His authority and dedicated to His glory.

4. He is the King of Nations. "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." All earth's nations are yet to be subject to Him, and all her tribes and tongues are to have a part in the redemption song of which He shall be the theme. But let us not forget how his kingdom is to come to Him. It is to be given to prayer, "Ask of me." Is this to be His prayer alone, or is it to be His prayer in unison with the Church as inspired by the Holy Ghost? Is this not our high calling, to be the voice with which He shall ask? the priesthood through whom His prayer shall be breathed to heaven, and the world evangelized and brought to His feet?

This is the great force, dear friends, through which the Gospel is to be spread among all nations. This is the mightiest force of Christianity today: believing prayer prompted by the Holy Ghost. This is the mightiest missionary lever. And this is something that every Christian may wield if he will, in the power of the Holy Spirit. It will be found by a reference to the history of missions, that all the great triumphs of the Gospel have been in answer to prayer. It will bring money, it will bring men, it will bring openings for the Gospel, it will bring millions to accept it. Let us mention two simple illustrations.

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earnest women were led to ask in united prayer that God would lay it upon the hearts of some men of wealth to give largely to foreign missions. In the town where they held their little prayer meetings there was a very rich man who was opposed to foreign missions and had often spoken of the folly of giving so much to the heathen when there was so much need at home. After a time this man died; and when his will was probated, it was found that he had left many thousands of dollars to foreign missions, and that the will was made at the very time these ladies were praying about this matter. God had quickly answered their prayer and touched his heart, without his knowing whence the impulse came.

Again, in a little town in Ohio, an old minister had received the baptism of the Holy Ghost and spent his last days in continued prayer for the world's evangelization. It was customary for him to write his prayers in his diary, and this he did with systematic order, going around the world and covering in turn ever mission field. It was found after his death that

in the very order of his prayers God had poured out His Spirit upon each one in the form of missionary revivals, leading to the conversion of many souls. Thus God had answered his prayers with such literal exactness as to encourage us in claiming definite results.

Oh, do we realize how much Christ depends upon us to give completeness to His intercession? He is but the Head in heaven, we are the body on earth, and He needs us to fill up the unity of the prayer and make it the cry of the whole body—not only the Head in heaven but the Bride on earth, with the Holy Ghost inspiring her cry. Beloved, do you realize that your Master needs your prayers? You have prayed much for your self; do you ever pray for Jesus? He is asking you today, Will you pray for Me and My kingdom? It is one of the promises of the seventy-second Psalm, "Prayer shall be made for him continually." How much are you praying for Him? How much have you been delivered from selfish prayers? What fruit are you claiming in

(Continued on page 5)

## The Message of D. L. Moody

(Continued from page 3)

that lie ahead we will be able to go back to our homes and to the places where we work and have the power of God upon us, with one sole aim in mind—to get people to decide for the Lord Jesus Christ. Let us bow our heads for prayer.

Heavenly Father, Thou didst use D. L. Moody. In his weakness, he was made strong. In his preaching, his messages were simple and plain, but Thou didst use them. It cannot be explained by education, although that is important. It cannot be explained by background, although that is im-

portant; but it was by the power of God. It was a supernatural ministry with a supernatural Book, with supernatural power. Lord Jesus, we pray that Thou wouldst give us the message of D. L. Moody in these days that we might preach the message of the Word of God. Oh, give us we pray, power. Help us to preach the Book. Help us to be true to the Word. Help us to have our sermons scriptural. Help us, we pray, to have the power of God upon our lives to be soul winners. Help us to go away from here different from what we have been before, for in Jesus' dear name, we pray. Amen.

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## The Coming King

(Continued from page 4)

heaven lands which you may never see?

5. "He is the King of kings." "Be wise now therefore, O ye kings: be instructed, O ye judges of the earth. Serve the Lord with fear and rejoice with trembling." How marvelously God has put His hand on earth's kings and shown His ascendancy over all human power! How easily He came to the house of Pharaoh, through the infant Moses, and used a child to humble the monarch! How quickly He came to Babylon, through the three Hebrew children, and by their victorious faith compelled Nebuchadnezzar to proclaim the true God through all his dominion! How easily He stepped into the palace of Xerxes, and by the influence of a Hebrew maiden controlled the mighty monarch of the world and saved a whole race from destruction! How manifest His providence in the career of Alexander and his successors, and the minuteness with which He made them fulfill the prophecies of Daniel and Zechariah to the letter! How easily He arrested the career of the great Napoleon and caged him on a lonely isle when He had accomplished His purpose through him! How quickly He humbled the pride of the Papacy in the very hour in which it claimed infallibility with impious audacity! How mightily within the last few decades His hand has moved upon all the nations and shaken all the thrones of earth, and how easily some day He will cause them all to crumble before His touch and give away to Messiah's throne!

O beloved, let us take hold in mighty prayer for earth's kings and governments. There is a promise in the book of Proverbs which we may claim for the evangelization of the world: "The king's heart is in the hand of the Lord, as the rivers of water: he turneth it whithersoever he will." Our King has sent us forth not merely to the people of this world, but to its nations and sovereigns. "Go ye therefore and disciple all nations, is His royal commission. Like ambassadors of a great king, we go forth to take not only individuals but nations for our Lord. How much depends upon the attitude of the governments of the earth to the Gospel, and we can control this by the ministry of prayer. Let us claim the hearts of earth's rulers for Christ, the King of kings.

6. He is the King of love and grace. So far the picture has been one of majesty and, in some degree, of terror; at least, of power and judgment. But suddenly it all changes, and an appeal of infinite and surpassing tenderness closes the whole wonderful drama.

It reminds one of the scene toward the close of our Saviour's life when He had just been honored and worshiped as the King of Israel, and, amid the plaudits of the multitude, was marching into Jerusalem. But suddenly, on the side of Olivet as the city burst into view, His whole demeanor changed, and the procession paused at His command. For a moment He gazed at the city at His feet and, bursting into a flood of passionate weeping, cried: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

He could not enjoy the grandeur of the spectacle before Him. He saw not the enthusiasm of the multitudes and the glory of the city and the temple. He could see only the gathering legions of Rome, soon to encompass the beleaguered city, the famine and the terror of the doomed inhabitants, the streets running red with human blood, the pillage and horror that were soon to follow, the captives going forth unto all na-

tions, the ashes of the temple and the desolation of the city, for nearly twenty centuries. All this He saw; and as if He would save them even yet from its horrors, He poured out His heart in one last appeal of tender compassion and love.

Such is the picture of this Psalm. Suddenly all the figures of royal majesty are changed, and, bending from His throne, the Saviour reaches down His lips of love to rebellious men and, offering the kiss of reconciliation, cries: "Kiss the Son, lest he be angry, and ye perish from the way." It is mercy in the midst of majesty. It is love triumphing over judgment.

He sees the coming tribulation. He sees the iron hand that will break rebellious men like a potter's vessel. But He would save us from it. He would gather us to His bosom and shelter us in the coming storm if we would accept His love. He would spread out His wings for the little birdlings and shield them from the cruel hawk and the angry tempest if they only would. His highest prerogative is mercy. His dearest attribute is love. His most kingly glory is to forgive and save.

These are expressed by this beautiful figure: "Kiss the Son."

1. It speaks first of submission. The kiss is the Oriental token of absolute submission; and so our first attitude toward Christ must be surrender. He will lead us into a closer union and lift us to a higher friendship, but we must begin with submission and unconditional surrender; then shall we find that He will welcome us with tenderest love and lift us up into His royal favor.

Bunyan has given us in the allegory of the Holy War, a picture of the surrender of the town of Mansoul to King Immanuel. Long it held out against Him and tried to resist His authority. But at length it was forced to surrender unconditionally and its citizens compelled to march in single file into His presence, with ropes around their necks, acknowledging themselves as worthy of death, and submitting themselves to His sovereign will. But then, to their astonishment, as they lay prostrated at His feet, He caused the herald to proclaim the decree of forgiveness to all the transgressors, through His clemency and mercy. The herald was also to add that King Immanuel had not only forgiven the rebellious town of Mansoul, but had also determined to bestow signal honors and privileges upon the city that had submitted to Him, and make it henceforth His capital and home, and lavish upon it the highest privileges of His kingdom, accepting its citizens as His own personal children, and sharing with them all riches of His glory. He requires of them that the shall yield unreservedly to Him, and then He rewards them with His richest blessings and fondest love.

2. The figure expresses reconciliation. It tells of friends divided meeting in love and forgiveness. It recalls the picture of Jacob and Esau falling upon each other's bosom in the embrace of mutual love. It tells us of the prodigal and his father meeting in each other's arms with the kiss of reconciliation. It tells of the Saviour waiting to forgive and ready to receive the poor sinner to a higher place than Adam lost or angels ever knew. He, at whose feet holy angels fell in adoring awe, bends His lips to kiss the vilest sinner.

Once at the door of a police court a refined lady met a poor abandoned girl in the hands of the police. The poor creature looked so dejected and ashamed, that the lady threw her arms around her and kissed her lips, with some tender words of compassion. The

girl was so overwhelmed that she burst into tears and said: "You are the only one who has kissed me since I left my mother. How could you do it?" And that kiss saved her precious soul and brought her to receive her Redeemer's love.

Down in a police court in New York City, a man was on trial. His wife had testified against him, and the judge was about to pronounce a very severe sentence, when the babe in the mother's arm caught sight of its father in the prisoner's dock, and began to cry and to reach out its little hands to go to him. The mother allowed it to climb over the railing. The father took it in his arms. The little one was overjoyed, and in the presence of the court began caress him in a very tender manner, putting its arms around his neck and kissing him with child-like love and freedom. The court was deeply moved.

The judge even felt the tender appeal, and, after a moment of silence and deep feeling, he said to the man, "You may thank that child for your freedom. I was about to punish you severely for your inexcusable conduct, but the kiss of that little child has saved you from a long term of imprisonment. A man that can be so loved by a pure child cannot after all be utterly hopeless." So dear friends, there is One who bends from heaven and offers you the kiss of His love. "God's holy Child Jesus" will stand between you and your doom, and the Judge upon the throne will spare even the vilest sinner who accepts that kiss of reconciliation. Oh, do not refuse such love. How easy it is to come back to God in that simple way! How easy it was for you as a little child to go to your father and your mother and by a kiss of reconciliation know that all was forgiven.

Some years ago a minister was called to see his boy die, as was supposed. He was a young man just out of his teens, but did not know the Saviour. The father was told as he entered the hospital that the boy could not live many hours, and that if he had anything to say, it must be said quickly. He entered the chamber and took the cold hand of his child with deep emotion. The son looked up and said: "Father, they tell me I am dying, and I know I am not saved. Tell men in the fewest words you can just how to come to Christ, and tell me as if I had only five minutes to live."

What a responsibility for a father's heart! But he sat down and quietly said, "My boy, my dear boy! You remember once when you were a child how you grieved and disobeyed me. I had to treat you with severity and refuse to let you come to me as you used to, and sit on my knee and put your arms about my neck. You saw that it hurt me to be stern and distant as much as it hurt you, but that I had to do it for your good. But you remember how at last you could not stand it any longer, and you came to me, threw yourself into my arms, and said 'Papa, forgive me. I am sorry. I will try never to do it again.' You remember how quickly I forgave you without a word, and just took you in my arms and loved you more than ever, and it was all right between us. Just one kiss settled all the trouble. That is all, my dear boy, that you have to do with your Saviour. Just as you came to me, go to Him, and He is more willing than I was to take you to His love and make you know it."

"Is that all, Father?" the son answered. "Then pray for me, and I will do it." He covered his face, closed his eyes, and all was still for a few minutes. Then there was a little sob. He threw the covering from his face, opened his eyes, and, with a cry of joy, said: "It is all right, Father. He has received me, and I know that I am saved." That was all, but it was enough. The soul passed from hell to heaven, from sin to salvation forever, and so blessed was the effect of the transition—that it lifted him above the power of disease and death. In a few days he was recovering and became one

of the most prominent devoted Christian men of this country, not ashamed to tell others the wonderful story of his simple conversion. Oh, who is there that, as he reads these lines, will "kiss the Son" and come into the love of God, of a God who waits to be gracious, with more than a father's love?

3. But the figure means more than reconciliation. It tells of intimate friendship and tender love. So Jesus is calling us into the inner circle of His friendship. Soon He is coming in His glory, and the world will see Him as a mighty King. But He wants us to know Him as a tender, welcome Friend. Clad in his war-like armor. Ulysses met his child. It cowered and fled from his father. The old hero could not stand it. Tearing the helmet from his head and the breastplate from his bosom he clasped the little one in his arms and said, "Darling, you must not fear me." Then it looked in his face with smiles of joy and said, "Papa, I am not afraid of you now because I know you."

O beloved, shall we meet Him in the armor of His might and the glory of His majesty, and cry to the rock and mountains to "hide us from the face of him that sitteth upon the throne"? Or shall we meet Him with the loving confidence of happy children; and as we look up to that majestic throne, shall we catch the glance of a loving welcome that will seem to say, "I know thee; Thou art mine?"

It will be a dreadful day for those to whom He shall say, "I know you not." Job could say in blessed contrast, "Whom I shall see for myself... and not another." He is longing to know you now and take you into the inner circle of His friends, so that when that day shall come, you shall look up with transport and say: "This is our God; we have waited for him, and he will save us; we have waited for him, we will be glad to rejoice in his salvation."

Yonder is a steamer reaching the dock. I see two persons on board. But, oh, with what different feelings they view the landing! One is a prisoner in

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charge of an officer. On that dock are standing the officers of justice who are to carry him to the gloomy prison to bear the punishment of the crimes for which he has been arrested, and brought from far-off lands. Oh, how he dreads that landing!

But another is standing near. It is a daughter returning home. Her father and mother are waiting on that pier. Her husband also stands there with smiles of welcome, and many loving friends are waving their handkerchiefs and sending their welcome across the narrow space as the ship draws to the shore. Oh, what a different meeting!

So it will be when Christ comes again. Some will meet Him with horror and dismay; some, with rapture and delight. To some it will be a day of judgment and an everlasting prison; to others, it will be the Bridegroom, the wedding, and the homecoming.

"Oh, shall we be found of Him in peace,

Spotless and free from blame? Shall we meet Him with loving confidence,

Or with tears of grief and shame?"

(From the book, JESUS IN THE PSALMS, published by Christian Publications, Inc., Harrisburg, Pennsylvania. Used with grateful acknowledgement.)

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## Jesus, The Sinner's Refuge

(Continued from page 1)

take our goods or harm our families or lead to bloodshed.

### 3. Our Sinful Selves.

Perhaps some men feel that they need not be afraid of their fellow men. Yet every sensible man must be afraid even of himself. Many a bold and strong man who claims to fear neither man nor devil, is a slave to his own appetite, his own passion, his own weakness. One little bottle of whiskey has been stronger than a regiment of soldiers to turn the tide of battle, to destroy a nation, to break a home or damn a soul! Sensible men must know that there are fires within their breasts they cannot control. This fear must have seized Joseph when he fled, leaving his garment in the

hands of Potiphar's wife. How men do need a refuge even from themselves!

### 4. Demons.

But there are forces about us far worse than evil men. The Lord warns even the Christians, "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 6:12). Some men are possessed of demons, and round about us seeking to lead us into sin, seeking our ruin are evil spirits always. Demons lead men to uncontrollable rage, lead men to violence and bloodshed. Demons sometimes bring sickness. In many cases in the New Testa-

ment we have a clear and divinely inspired record of how demons made men deaf or dumb or insane. Demons made the slave girl of Acts, chapter 16, into a fortune-teller. Evil spirits try to deceive the very elect and lead them into false religions. We may be sure that Spiritism, Theosophy and many other false cults are the result of the leadership of evil spirits. In fact, in 1932 in Chicago, a man told me how he had been possessed of a devil and it led him to "speak in tongues" and how only by much prayer and the Word of God, he was delivered from the evil spirit that would come upon him and lead him into a semi-conscious trance. The Bible commands us to "try the spirits" (1 John 4:1) so that we may avoid being misled by these demons who surround us. The fear which many unlearned people have of ghosts and spirits is really the proper and instinctive consciousness that demons are about us who would do us harm. That fear is as old as the race. Nearly always when the angels of God appeared unto men in the Bible they needed to preface their message with these words, "Fear not!" or "Be not afraid!" Men were afraid of angels and would be today. Remember that we are told that Satan transforms his ministers into angels of light. Evil spirits are too wise and too powerful for any man to fight alone. We must have help from Heaven.

How much there is all about us for a poor human mortal to fear!

### II. Men Must Fear Retribution for Sin

"Not in utter nakedness, not in entire forgetfulness, but trailing clouds of glory do we come from God who is our Home." Something like this Wordsworth wrote and I grope in memory for the words He meant this—that those who come into the world come with part of the mark on them yet of the image of God. There is so much of man that is like God that man himself proves there is a God. The image is terribly marred, and yet all of us have about us something that proves man was made in the image of God.

Can you tell me why man has instinctively a fear of the results of sin? Why is there born in every breast a little spark of celestial fire called conscience? Why is there unease and fear when man considers the future time when he must face the rewards of his deeds whether they be good or whether they be evil? Surely God must have placed in every breast a spark of the fire of His own righteousness. God cannot let sin go unpunished, and He has written it in the subconsciousness of every human being.

When I was five years old my mother talked to me about God. I had told her a lie, and she told me how wicked that was and how it grieved God. I believe that day I became accountable for my sins. I know I became conscious of them and I never had peace entirely until I found it in Jesus Christ. Conscience says that man must die, must meet God, must be judged for his sins and suffer for them. It is but natural that men should fear death. An eight-year-old boy, converted in a Sunday School class in our church in Dallas, said with a great sigh of relief, "I certainly am glad to have that settled!" When I had won a thirteen-year-old girl to Christ, she turned to me with a bright smile on her face that was still with tears, and said, "Now I will never be afraid to go to sleep at night any more!" The little children's prayer, said by so many millions,

"Now I lay me down to sleep,  
I pray the Lord my soul to keep.  
If I should die before I wake,  
I pray the Lord my soul to take"

is but the echo of the age-old cry of man—the cry of the fear of death, and of meeting God. It is no wonder that many a strong man in the hour of his extremity and danger has knelt by his bedside and said again this same prayer which he was taught at his mother's knee.

## Dr. Bob Jones Says:

I would like to call the attention of you Christian friends to what I consider the most startling report ever brought back to any educational institution anywhere in America by students concerning the work they were able to do for the Lord during the Christmas holidays. Just before our students went home for the holidays, we told them that we wanted them to be faithful witnesses for the Lord Jesus Christ and give their Christian testimony everywhere. At the first chapel service after the Christmas holidays, we gathered the following information, which is only a partial report of what was accomplished: These students conducted during the holidays 3,026 public religious services. They participated in by singing, giving a testimony, or in some other way, 6,800 additional religious services. They have a record of 14,730 sinners that they tried to win to the Lord Jesus Christ. They have a definite record of 3,512 people whom they led to a confession of saving faith in the Lord Jesus Christ. They distributed 206,000 Gospel tracts, telling people what to do to be saved.

These figures are startling. There have been a number of great revivals held in America during 1949, but I do not know any great revival that can report as many definite, first-time professions of saving faith in the Lord Jesus Christ as the students in Bob Jones University were able to report from work done during the holiday season. The holiday season is not the season when many people are out after souls, but Bob Jones University boys and girls are taught that their first business is to win the lost to the Lord Jesus Christ. If you Christian people who believe that the first business of all Christians, whether they are college students, ministers, or whatever they are, is to win unsaved people to our Lord will keep on praying for Bob Jones University, we believe that God has greater things in store for us than we have ever yet witnessed.

We would like to say to our Christian friends again that Bob Jones University, in the fields of its emphasis, has as high academic standards as any educational institution in America. We believe in culture. We believe in high academic

standards, and we believe in efficiency, but we believe that the biggest business in the world is witnessing for the Lord Jesus Christ and winning lost people to Him. That has always been the emphasis of Bob Jones University. The first night we opened the school twenty-three years ago, when we had about one hundred students, we began with a revival. The first convert of the school is an outstanding minister of the Gospel. Big business is being transacted on Bob Jones University campus and by Bob Jones University alumni. At least sixteen of the best-known evangelists and soul winners in this country got their evangelistic slant while attending Bob Jones University. This institution kept the evangelistic fires burning when there were scarcely any revivals being held in America. We feel that on the basis of the record that has been made by Bob Jones University and the record that the institution is now making, we have the right to ask our Christian friends who believe in the things for which our institution stands to contribute to the Student Loan Endowment Fund which we are now raising so we will not have to turn away from this institution any worthy students who are willing to do the best they can for themselves but who cannot pay all of their expenses. We have to think of the operating overhead of this institution, and the only way we can take care of our operating overhead is to find some way so all students can pay their room, board, tuition, and fees in full. We are raising a million dollars so we can make loans to students when necessary so these students can pay their expenses and attend Bob Jones University. We thank all of you Christian friends who have helped us in the past. We are counting on you for 1950. You friends who have not helped us, we want you to help us this year. We have never made a more earnest or unselfish appeal in our lives. We are offering you the opportunity to invest some of God's money, so it will bring big dividends for time and for eternity. Come on now and help us. We are counting on you. Thank you and God bless you.

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### III. God Has Provided a Refuge

Certain it is that man needs a refuge. This precious old Book, the Bible, is full of blessed teaching on this line. When the children of Israel came into the promised land, certain cities were set apart as "cities of refuge." One who accidentally killed a man or killed some one in self defense, could flee to the city of refuge before the avenger overtook him. There he was sure of a fair trial. And if it was not deliberate murder he had committed he was safe within the walls of the city of refuge "until the death of the high priest." When you read that provision in Deuteronomy, chapter 19, and in Numbers, chapter 35, you cannot help but be impressed. Here is a picture of the plan of salvation. God has lavishly scattered such illustrations of His mercy throughout the holy Book. Every Jew, smitten by conscience,

pursued by the brother or kinsmen of the man he had slain, was offered here a picture of the refuge that God opens to the sinner's soul. I dare say that many such a man, fleeing along the highways provided, found his despairing heart reaching out to the God who receives sinners! And many a man who must stay within the gates of the city of refuge until the death of the high priest must have meditated and have seen that the death of the high priest pictured Jesus, our Substitute, our Atonement, our Lamb and our High Priest. None of us could ever be safe without the death of the High Priest! Since Christ our High Priest died on the cross and then entered into the tabernacle in glory with His own blood, sinners may safely trust in Him.

This must be the meaning the Holy Spirit had in mind in Hebrews 6:18,19:

"That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil."

What glorious words are these! What consolation have we "who have fled for refuge" to Jesus Christ, the sinner's Friend and Saviour.

The Psalms are the Christian's hymnbook. These words of prayer and praise, of hope and faith, of sorrow and rejoicing, are meant to mirror the experience of every child of God. How well David knew the need for a refuge! When he fled from Saul and hid in the cave of En-gedi; when he left an

(Continued on page 7)

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# With the Evangelists

Reports From America's Outstanding Soul Winners

By the Editor

We hope readers of THE SWORD OF THE LORD will pray regularly for the Godly men whose evangelistic work is reported in this paper. Thank God for an increasing number of Bible-believing, unselfish, Spirit-filled and orthodox evangelists.

## Dr. Clifford Lewis at St. James Methodist Church, Florence, Alabama

We have a happy testimony by Rev. S. W. Brooks, pastor of St. James Methodist Church, Florence, Alabama. He is rejoicing over a blessed revival in that church recently, led by Dr. Clifford Lewis of Winona Lake. He says, "In all of my ministry, I have never seen the Holy Spirit work more wonderfully than during those two weeks."

Again the pastor says:

"There was that old-time revival spirit that is so seldom seen in our churches today. It was the greatest revival held in our city in many years. The church was revived. Dr. Lewis preached soul-stirring sermons and the Holy Spirit caused revival fires to start burning in many hearts. Sinners were saved, backsliders reclaimed and Christians uplifted."

"We have a record of 33 souls saved and 29 persons who made a rededication. A number of family altars were started. Several people started a systematic study of the Bible. On the closing night the altar was filled with over three long rows of young people who surrendered for full-time service as they sang, 'Where He Leads Me, I will Follow.'"

## Louis Wunneburger Now in Full-Time Independent Evangelism

Evangelist Louis Wunneburger of Post Office Box 510, Austin, Texas, has been greatly used in soul winning. He has recently served an extended period as one of the evangelists of the Baptist State Convention of Texas. Before

that he had a marvelous soul-winning ministry as an overseas chaplain during World War II. For a few months he took the pastorate of the South Fort Worth Baptist Church, but now is back in full-time independent evangelism.

In a recent eight day engagement with the Trinity Baptist Church, Fort Worth, Dr. Floyd LeFevers, pastor, there were 40 additions to the church, 26 of them new converts coming by baptism.

We know that Brother Wunneburger will be greatly used of God, and we commend him as an unusually fervent and forceful preacher. He has a Southern Baptist background, but has been widely used over the nation, and his big heart will make him useful among God's people everywhere.

## Evangelist Eddie Wagner Commended by Pastor

We have a fine letter from Pastor J. W. Falconer of Roosevelt Avenue Baptist Church, National City, California, commending Evangelist Eddie Wagner of 224 Summit, Little Rock, Arkansas. He says:

"The saints were revived and quite a number of the unsaved were won to Christ, amongst them some we have been praying for for some considerable time. A number of families were united in Christ."

"We found Eddie a man of God. His ready wit together with his powerful spiritual messages won his way into the hearts of the people. They wanted him to continue his meetings but he could not do so because of other engagements."

"I can heartily recommend Eddie Wagner to any church looking for an evangelist who is true to the Word of God and deeply spiritual. His exposition of the Epistle of the Philippians at the morning meetings proved him to be a Bible teacher also of no mean ability."

## Jesus, The Sinner's Refuge

(Continued from page 6)

image in his bed and escaped for his life; when he wandered over the mountains, like a hunted beast waiting for God to deliver him from the reign of Saul and give him the promised throne—during those days God told David about the blessed refuge that was his. In Psalm 18:2 he says,

"The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower."

At the head of the fifty-seventh Psalm we are told that these are the words "of David, when he fled from Saul in the cave." Then the first verse gives us his heartbroken cry to God for refuge.

"Be merciful unto me, O God, be merciful unto me: for my soul trusteth in thee: yea, in the shadow of thy wings will I make my refuge, until these calamities be overpast."

The entire Psalm is one of trust and dependence, a Psalm of praise in the midst of trouble, of hope in the midst of calamity.

The people of Israel have been a football among the nations. God has allowed them to be punished by the hands of first one and then another. And the cry of Israel shows how the devout and believing among them have turned to God again and again in slavery, in captivity and in dispersion. In Isaiah 25:4 we hear the cry of those who have trusted in God in their calamity,

"For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the

terrible ones is as a storm against the wall."

How blessed is this verse. God is "a strength to the poor, a strength to the needy in his distress." He is "a refuge from the storm." Whatever storms of trouble come your way, blessed are you who flee to this refuge. He is "a shadow from the heat when the blast of the terrible ones is as a storm against the wall." In times of persecution there is no friend like the Lord Jesus Christ, the Refuge for sinners. Blessed is everyone who puts his trust in Him!

## IV. The Rabbit That the Greyhound Couldn't Catch

When I was a nine-year-old boy my father took his motherless brood of four to a ranch in west Texas to live. He had spent a lonely year or two there alone, returning when he could to his children whom he had left in the care of others, but his lonely heart cried out for his little ones. And every one of us would rather have had those days with our father than the choicest care and conveniences and schools available in the little city where we had been.

A boy of nine or ten can have wonderful experiences on a ranch. The coyote wolves had been thick; so my father sent for a beautiful thoroughbred greyhound. Many a wolf met his end, run down by old "Coaley," so-called because he was coal black in color. Men followed on horses for the kill.

But dogs, like boys, do not stay on the job without supervision, so it was not long until Coaley

(Continued on page 8)

## Evangelist J. H. (Dick) Melton Has 131 Additions in First Four Months as Evangelist

Evangelist J. H. (Dick) Melton of 1512 Augusta Street, Little Rock, Arkansas has been in evangelistic work four months, preached 120 times, in 13 churches, with 4 revival campaigns and 131 additions. At Amboy Church, North Little Rock, there were 26 additions, 17 by baptism. He covets our prayers.

## Evangelist J. M. Burrows Blessed in Revival Work

Years ago it was the editor's privilege to have a revival campaign at Roosevelt, Oklahoma, with Pastor J. M. Burrows. There were some four hundred conversions and reclamations, as I recall. Since that time we have often heard good things about our old friend. Now Brother J. M. Burrows is an evangelist, has recently had good revivals in Ulysses, Ness City, and Jetmore, Kansas. His address is Empire Baptist Church, Twenty-fourth and Empire, Joplin, Missouri. We believe he will be used of God. He is a brotherly man with fine pastoral experience, with sound doctrinal position, good character, and with spiritual fervor.

## Tom Fair—Paul Coulombe Evangelistic Team Warmly Commended

A fine and fervent letter from Rev. Menno D. Rempel of the First Baptist Church of Brownsville, Oregon, tells of a blessed

revival campaign led by Evangelist Tom Fair with his singer, Paul Coulombe. He reports that the whole town was stirred, that some twenty souls were saved, including many old and hardened sinners. The crowds were large and public demand caused the campaign, planned for two weeks, to be extended through three weeks.

God is blessing this evangelistic team, as we are glad to hear from many sources.

## Evangelist J. Oscar Wells at Morningside Baptist Church, Graham, Texas

Pastor Robert L. Sumner of the Morningside Baptist Church, Graham, Texas, warmly commends Evangelist J. Oscar Wells of the Sword Extension Department. Under difficult circumstances there were some sixteen decisions, including conversions and additions to the church.

## Evangelist E. C. Vanderpool Writes

From 508 South Ash, Kansas City 3, Missouri, Evangelist E. C. Vanderpool writes rejoicing of God's blessings and commending THE SWORD OF THE LORD. Brother Vanderpool has closed seven revival campaigns since August first; many hardened sinners including drunkards and skeptics have been saved.

Brother Vanderpool has had wide pastoral experience, is commended by well known ministers, and we trust he will be kept busy.

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## Dr. Monroe Parker at Dania Florida

One week is not long enough for the best evangelistic results, but Pastor Floyd Creasy of the Dania Heights Baptist Church, Dania, Florida, sends a glowing report of a week's revival with Dr. Monroe Parker. He says:

"In many ways it was the greatest revival we have ever had. Although we had one week only, and that just before Christmas, we had many souls saved, and a great host of rededications. Perhaps the greatest visible result is that the whole church is revived and now on fire for the Lord."

The pastor also says:

"Dr. Parker is highly educated, holding the Ph.D. and D.D. degrees, yet he is as loyal to God's Word as any preacher I have known. He has a passion for lost souls, and is the pastor's friend."

To this we gladly give assent. We are grateful to Brother Creasy for his kindly words about THE SWORD OF THE LORD and his good report. Dr. Monroe Parker may be reached at Bob Jones University, Greenville, South Carolina.

## "AND GOD REMEMBERED"

### "And God Remembered..."

He remembered Noah in the awful vastness of the flood... He remembered Abraham and brought Lot out of Sodom... He remembered Rachel with the barren womb, and childless Hannah... He remembered His covenant, His promises. And God remembers sin and brings it to judgment. But, bless His name, He forgets and forgives our sins when we trust Christ!

A blessed, comforting chapter you will long remember and be glad you read.



## Tears In Heaven

What a strange place for tears! But tears there will be, as this burning chapter proves from the Scripture. Tears of shame for Christians caught up at the rapture if they do not abide in Christ; tears of terror over facing the judgment seat of Christ; tears of sorrow over the loss of works burned up in Heaven's bonfire and they alone are saved "so as by fire"; tears over the sins of earth; tears over lost loved ones; and tears over the doom of the damned in the lake of fire!

Every "tear" proven by the Word of God. You will learn something you never knew before by reading this chapter.

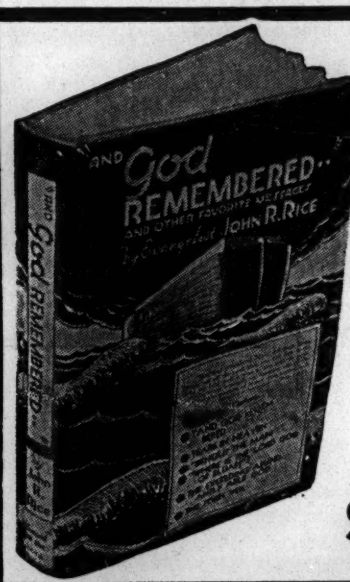
## Behold The Man!

This chapter is the blessed portrayal of Christ the mighty God who became Man; His humanity and how it makes Him real and blessed to sinners who need salvation and not far off but nigh to those who trust Him.

## Where Is The Lord God Of Elijah?

He is not dead! He still answers prayer, answers prayers today, works miracles for those who trust Him.

How your faith will be strengthened by this chapter!



A great favorite. The cream of seven years' writing. The book's rich devotional character, the sensationally beautiful jacket in purple and orchid, and the six illustrations, make this clothbound book an ideal gift.

WIDELY COMMENDED. 123 pages,

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## Exceeding Abundantly Able God

Able beyond any need of ours, ready to do more than we can possibly ask or think. This message will expand your conception of the miracle-working willingness of God to do for us all we need, and more.



## The Torn Veil

How the veil in the Temple was torn from top to bottom when Christ died, symbolizes every barrier torn down between God and man, the barrier of a peace-making sacrifice, of an adequate priesthood, of a particular place, and of a chosen people. The way into the Holy of Holies of free and full assurance made blessedly clear.

## The Author Says --

Each message brings to mind some great crisis or time of spiritual enrichment.

As I prepared to preach to a great fishermen's club, I discovered the moving teaching of "Tears in Heaven."

After a time of trouble, burden, persecution and loss, my hungry heart was fed with the sweet realization that God remembers, and I wrote, "... And God Remembered..."

"Where is the Lord God of Elijah?" was written in the midst of a most remarkable series of answered prayer, with sick people healed, money provided for a great building, etc.

And in the midst of a time of personal temptation and then victory and peace, God led me into a new realization of the humanity of our blessed Saviour and I wrote, "Behold, the Man!"

So these are favorite messages. May they bless your heart as they have blessed mine.



**SWORD OF THE LORD** 214 W. Wesley Wheaton, Ill. **\$1.00**



## Jesus, the Sinner's Refuge

(Continued from page 7)

chased rabbits instead of wolves. A running greyhound is a beautiful sight. I thought so then and think so still. I have shouted myself hoarse again and again as Coaley swept across prairies, under a fence, after a big jackrabbit.

There were two kinds of rabbits everywhere in west Texas. One was the tiny "cottontail" rabbit, so-called because of the little flag of truce, the white, cottony pom-pom that he waves behind him when he runs! The other kind is the jackrabbit, so-called because of his long ears. Three times as big as the other, the jackrabbit is bold and fleet while the cottontail rabbit is timid and runs for cover at the first sign of danger.

There were three other dogs on the ranch which had chased the rabbits many times before; a little bench-legged bulldog and two collie pups. These made lots of noise but never caught a rabbit. They simply gave the jackrabbits morning exercise and came home panting and happy. They never expected to catch a jackrabbit anyway! But it was different when Coaley started after a jackrabbit! The jackrabbits were proud and self-sufficient creatures. They could outrun any ordinary dog. I never saw a jackrabbit run in a hole, though the whole country was dotted with prairie dog and badger holes. I never saw one run under a granary nor barn nor in a hollow log nor under a rock. Many a rabbit started a long, languid lope but soon would be startled to find the baying greyhound close upon his heels, and would drop both ears flat and run for life. Occasionally in the mesquite bushes one would get away, but on open prairie no rabbit could outrun this thoroughbred greyhound, one of the fastest four-legged creatures God ever made. Many a time I have seen the rabbit dodge and the dog would miss him, but with fifteen or twenty-foot leaps, it seemed, the blooded hound would be harrying him again. Then there would be a terrified dodge or two and a pitiful squeal as the dog caught the rabbit by the back and soon crushed out the life with his teeth. Sometimes it took longer to catch him and sometimes between rows of cotton or maize it would only take a hundred yards. Many times I have picked up a big jackrabbit weighing, I suppose, ten pounds. And most of the rabbit was in the big hams and the strong running muscles of the back. I admired the courage of the rabbit that never sought a hiding place, never ran for cover but always depended on his own strong legs for safety. But alas, the jackrabbit never lived that could long outrun the thoroughbred greyhound. Strong, independent, and scornful a refuge, yet the jackrabbit was a victim of his own self-confidence.

How like many a man and woman who feels no need of a Saviour, who counts on his own self-righteousness and never runs to a safe refuge from sin and judgment! Lost by depending on self!

But this story has become a parable and I continue. My father and I went fishing on the west fork of the Brazos, and behind the buggy trotted the greyhound, Coaley, and then darted here and yonder to smell each new trail. My father said, "Son, look out for something we can use for bait." We drew near the river and as the underbrush grew thick with briars and trees on either side, a little cottontail rabbit hopped across the road, waving his tiny white tuft of a tail. Coaley let out a roar, dashed by the buggy and out in the briars and bushes with such a baying as might have made the heart of any beast flutter with fear. I thought in my heart, "Too bad, little rabbit! You are only a little bit of a cottontail who doesn't weigh two pounds. You can't run very fast. What chance have you against old Coaley? I have seen him catch too many big jackrabbits much larger and faster than you!"

But suddenly, out to the left of the road Coaley burst into a despairing frenzy of barking, howling and scratching! His whole

world had gone wrong! He had been cheated, and in a rage of disappointment filled the air with his barking. I got out of the buggy and went out through the bushes to see what had happened. Coaley was howling and scratching at the edge of a rock nearly as big as a house! Under the edge of the rock was a dark ledge, no more than four inches high, I suppose. I got down on hands and knees and looked where Coaley was scratching. Away back under the rock I saw the little cottontail rabbit. He was scared, dreadfully scared. His eyes stuck out in alarm. The little fellow was breathing hard and trembling, yet he would not move. He had done the only thing he knew to do and found refuge under the mighty rock! His legs were too short to run and risk his life against the great greyhound. He made no boast of his long legs and powerful lungs. The timid little cottontail rabbit put his trust, not in himself, but in the safe refuge!

We did not get that rabbit and we looked elsewhere for bait that night. I was too young and careless, I suppose, to see the obvious lesson there, but I have meditated upon it many times since.

Let others, if they will, be like the jackrabbit and take their own chances with the hounds of fate and judgment! Let others prate, if they will, about their good deeds and their morality and how they need no change of heart and need no Saviour! Such idle talk is the deception of Satan as I well know. No man or woman ever lived who was stronger than Satan. No human being ever breathed who was good enough or wise enough or strong enough to escape the wages of sin, to escape reaping his own sowing, to escape death and judgment and eternal destruction that inevitably follow sin! Pattern, if you will, proud and boastful sinner, after the long-legged jackrabbit who scorns a hiding place. For my part, I will pattern rather after the fearful and timid cottontail rabbit that runs quickly to shelter!

Once I was a sinner and felt myself condemned and lost. Once the hounds of Hell were hard on my trail! Sometimes, when I am not close to God, sometimes when I drift into sin the memory of condemnation comes back to me, and I can almost hear again the baying of vengeance on my trail! I saw back there that I must have a safe place. There were no works that I could do that would save me. There was no righteousness of my own to protect me. Then I saw Christ, my Refuge, my Hiding Place, my Fortress! I ran to Him for mercy and I got it, thank God! Today I am saved and know I am going to Heaven. But that is altogether because I have committed my soul to the Saviour that never fails. My safety is His strength, His righteousness.

Mine is the "strong consolation" of Hebrews 6:18. I "have fled for refuge" to Christ. God that cannot lie, has sworn by Himself. Therefore, I have this blessed hope as an anchor of my soul, sure and steadfast and it enters into that which is within the veil!

Now sinner, I ask you the question of the text with which I began, "And what will ye do in the day of visitation, and in the desolation which shall come from far? to whom will ye flee for help? and where will ye leave your glory?" To whom will you flee for help? Help you must have. Will you depend on Jesus today? Will you flee to that Refuge that never fails a sinner, made safe by the blood of Christ?

### V. The Bird That Found Refuge in the Storm

On a stormy night Charles Wesley stood by an open window. Blinded by the storm, a little bird dashed through the open window, hid under his coat, and nestled safely there in his bosom. Touched in his heart, that saintly man of God thought of the time when he was a lost sinner and out of the driving storm of sin he flew

to Jesus to nestle in His bosom. Then he wrote the song, the words of which have comforted millions, and only God knows how many sinners they have led into the safe refuge of Jesus Christ, by faith.

Jesus, lover of my soul,  
Let me to Thy bosom fly,  
While the nearer waters roll,  
While the tempest still is high!  
Hide me, O my Saviour, hide,  
Till the storm of life is past;  
Safe into the haven guide,  
O receive my soul at last!

Other refuge have I none;  
Hangs my helpless soul on Thee:  
Leave, ah, leave me not alone,  
Still support and comfort me!  
All my trust on Thee is stayed,  
All my help from Thee I bring;  
Cover my defenseless head  
With the shadow of Thy wing.

Thou, O Christ, art all I want;  
More than all in Thee I find;  
Raise the fallen, cheer the faint,  
Heal the sick, and lead the blind.  
Just and holy is Thy name,  
I am all unrighteousness;  
False and full of sin I am,  
Thou art full of truth and grace.

Plenteous grace with Thee is found,  
Grace to cover all my sin;  
Let the healing streams abound,  
Make and keep me pure within.  
Thou of life the fountain art;  
Freely let me take of Thee;  
Spring Thou up within my heart,  
Rise to all eternity.

And now the message is done.  
Has the Holy Spirit taken it to your heart? If you are a child of God and sin has brought trouble and sorrow and heartache and you feel far off from the Father's house, will you not come as the prodigal did long ago, back to the Father's house and say, "I have sinned"? Won't you sit down again at the welcome table and

feast on the fatted calf which God provides for those who return from the far country? There is mercy and refuge in Jesus for all who need Him. However far you have wandered, return today while you can to that safe Refuge, the bosom of our dear Saviour!

Or, are you an undone sinner who never knew forgiveness and peace and salvation? Then will you fly to the Saviour today or tonight or wherever and whenever it is that you read this? Make Christ your Refuge today! If you will do that, tell Him so in your heart, trust Him now. Hide yourself in Him and depend altogether on Him to save you and keep you. He said, "Him that cometh to me I will in no wise cast out" (John 6:37). Of Him it is said that "A man shall be as a hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land" (Isa. 32:2). Will you hide in Him today from the winds of God's wrath? Will you find in Him "a covert from the tempest" of judgment? All you need to do is to trust Him today with all your heart. Commit yourself to Him! He loves you, died for you, wants to save you!

### Flee to Christ Today!

Surely no sensible man or woman who reads this and finds himself still unsaved, still unforgiven, will be willing to postpone salvation. Surely every thoughtful person who has not yet come to Christ will want to turn today and make sure of his salvation! So here we give you an honest invitation. I will write a letter for you. If you with an honest heart are willing to admit your sin and honestly turn your back on your sin and flee to Christ for refuge, I ask you to sign your

name to the statement below. First, make sure that you decide in your heart and honestly flee to Christ and trust Him for mercy, depend on Him for salvation. Then when you have confessed to Christ your sin and turned to Him wholly in your heart, I beg you to sign this letter, copy and send it to me. Christ will never reject an honest, penitent sinner who comes trusting Him for mercy. Christ will save you the moment you honestly come in your heart. So make the decision, sign the statement, then copy it in a letter and mail it to me at once. I will rejoice with you and will write you a letter of counsel and encouragement. Do it today, and God bless you!

Here is the decision for you to make and sign if you will do so honestly today.

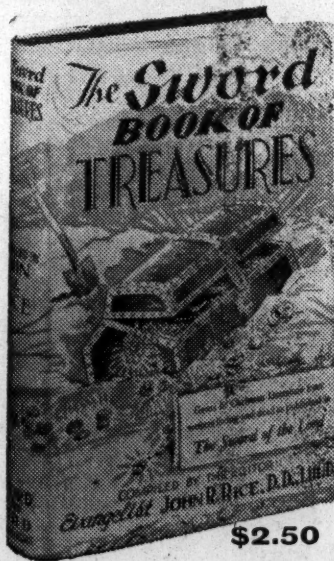
Evangelist John R. Rice  
Editor The Sword of the Lord  
214 West Wesley Street  
Wheaton, Illinois.

Dear Brother Rice:

I have just read your sermon, "Jesus, the Sinner's Refuge." I have come to see that I am a poor lost sinner who needs a Saviour. I here and now confess to God my guilt and sin. Just now I come to Christ for mercy. I depend upon him to save me. I give Him my heart and claim Him as my Saviour. By God's help, I will set out to live the rest of my life for Him and let others know that I love Him and trust Him and serve Him. I have come to Christ in my heart and write to let you know.

Signed \_\_\_\_\_  
Address \_\_\_\_\_

(The above sermon is one of the eleven in the book, **When Skeletons Come Out of Their Closets** by Evangelist John R. Rice, price \$1.50.)



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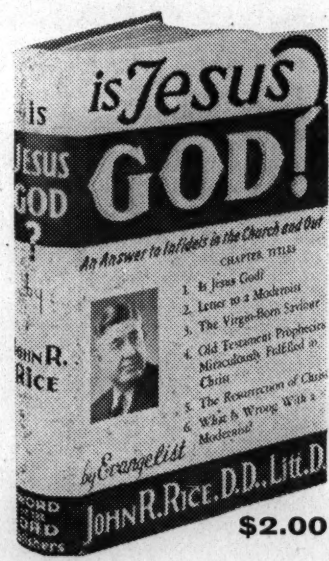
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